

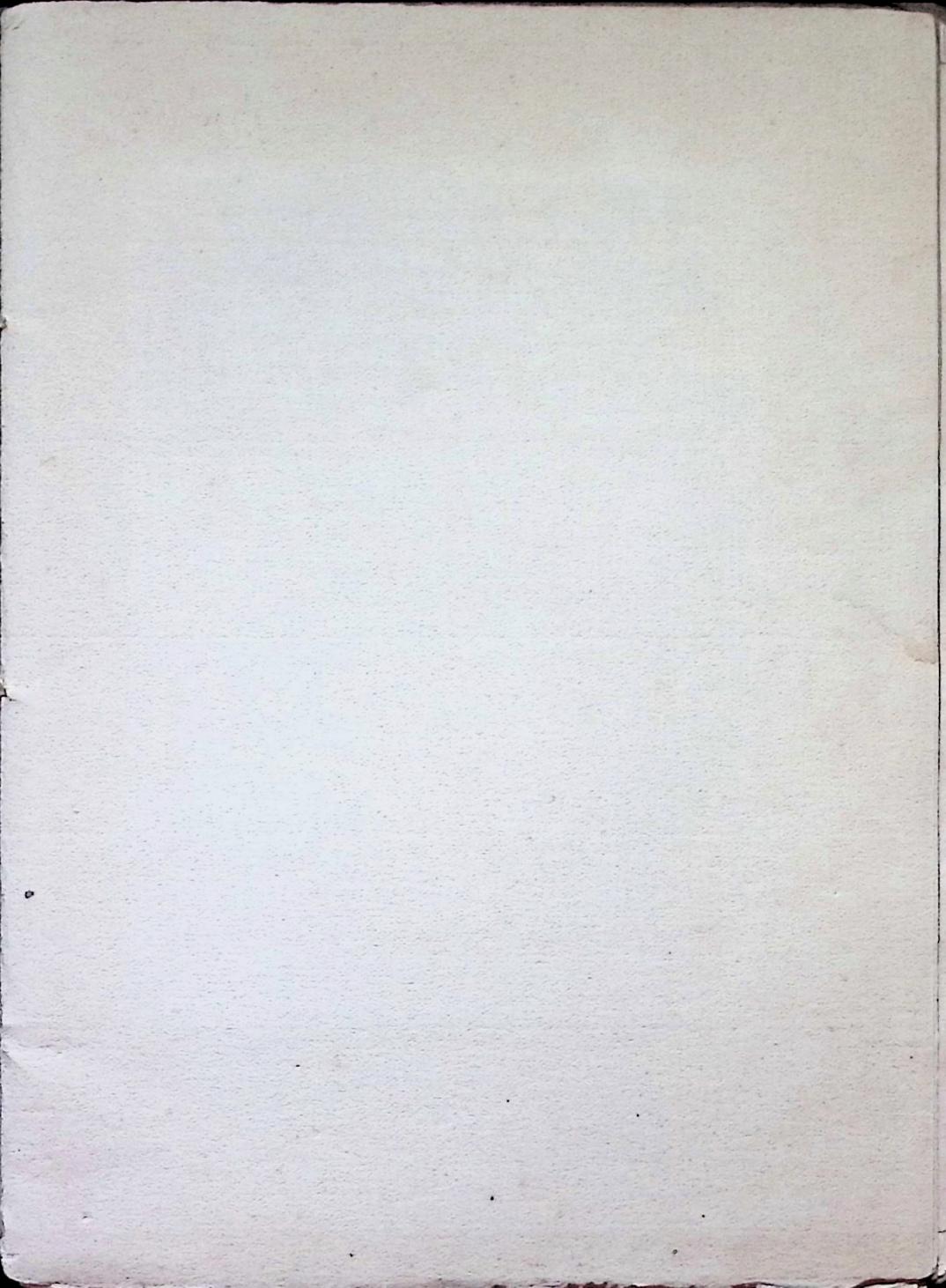
SOME BOOKS
FOR SALE AT
OUR SHOP

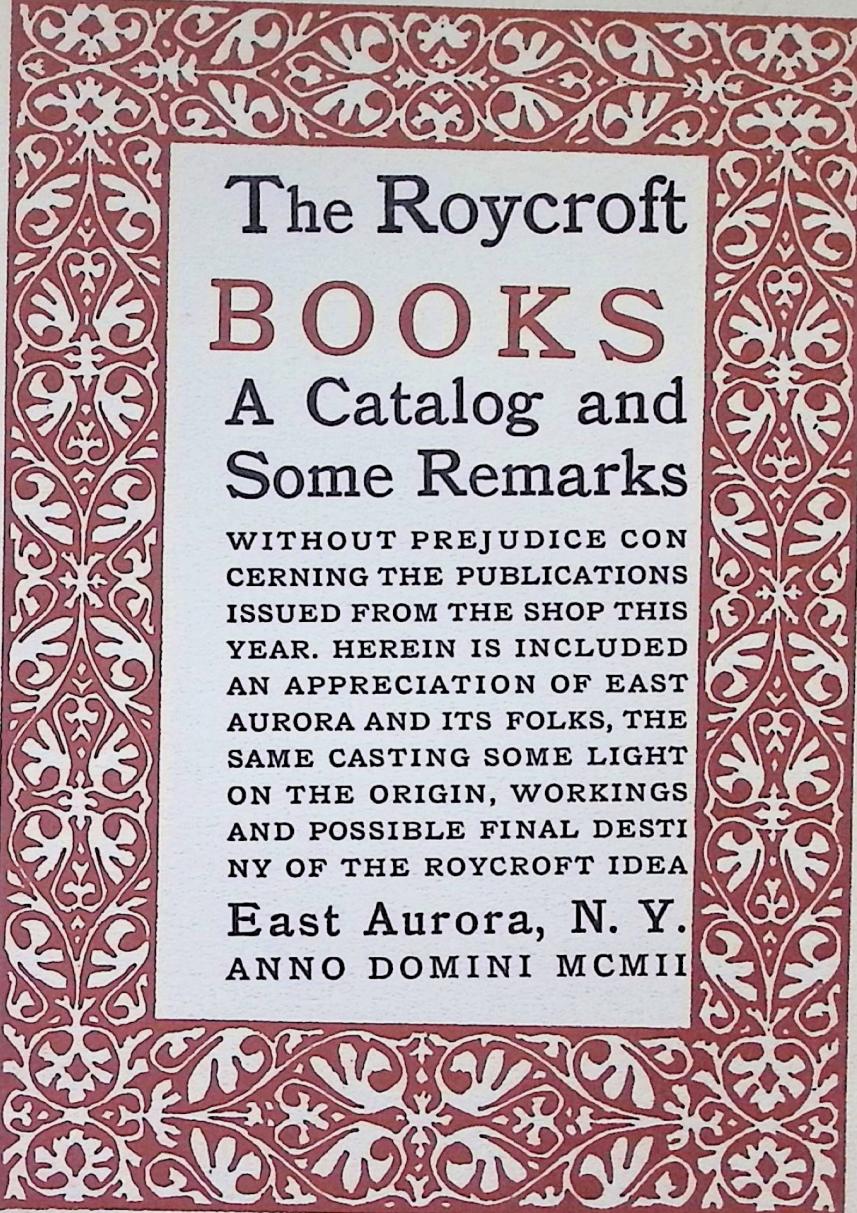


A LIFE Membership in the AMERICAN ACADEMY OF IMMORTALS costs Ten Dollars. No further dues or assessments, and no liabilities. Your duties consist in living up to your Ideal (as nearly as possible), attending the Annual Dinner (if convenient), and being Kind.

- 1 The membership entitles you to one copy of the PHILISTINE magazine for ninety-nine years, but no longer.
- 2 All the back bound volumes of the PHILISTINE we have on hand.
- 3 One each of every bound volume (two a year) of the PHILISTINE as they appear.
- 4 LITTLE JOURNEYS, beginning with the current numbers, and all that shall be issued in future.
- 5 Such other books, pamphlets, addresses and documents as the Roycrofters may elect to send you Every Little While.
- 6 Success, Health and Love Vibrations, sent daily by the Pastor or Ali Baba.

Address THE BURSAR, East Aurora, New York





The Roycroft BOOKS A Catalog and Some Remarks

WITHOUT PREJUDICE CONCERNING THE PUBLICATIONS ISSUED FROM THE SHOP THIS YEAR. HEREIN IS INCLUDED AN APPRECIATION OF EAST AURORA AND ITS FOLKS, THE SAME CASTING SOME LIGHT ON THE ORIGIN, WORKINGS AND POSSIBLE FINAL DESTINY OF THE ROYCROFT IDEA

East Aurora, N. Y.
ANNO DOMINI MCMII

GREETING



HE ROYCROFTERS are a community of workers who make beautiful Books and Things—making them as good as they can. The paper on which Roycroft books are printed is the very best procurable, & some of the initials are hand illumined. ¶ As a gift you probably cannot present anything at equal cost that would be more acceptable than an illumined Roycroft book. Our work is the product of the three H's: Head, Heart and Hand. In things made by hand there are no duplicates; and further, there is a quality of sentiment attached to articles thus produced that never clings to fabrics made in vast quantities by steam. Art is the expression of man's joy in his work; and the article made in joy will give joy again to the individual that possesses it. If you desire to see some Roycroft books, we will gladly send you, "on suspicion," several volumes to choose from—a postal card from you will do it. We do not sell through dealers nor agents, so it is quite useless to ask for our books at stores. Our books are made for the book-lovers, and we like to deal with our friends direct. We pay all express charges, both directions.

THE ROYCROFT SHOP
which is in East Aurora, New York

THE INCOMPARABLE TRAGEDY OF
H A M L E T

By WILLIAM SHAKESPEARE



THIS play, the greatest one ever writ, is the best piece of book-making the Roycrofters have done this year. The page is 8x10, the paper Roycroft water-mark, hand-made. The type is the "Bruce Roman," cut in 1835 and forgotten until yesterday when we dug it up. The border, head-bands and ornaments were made by Mr. Warner, and the whole designed and laid out by our Mr. Andrew Andrews. It is a severely plain, yet elegant, piece of work, of which we may say that we are rather proud. Bound solidly in boards, leather backs, \$5.00
A few on Japan Vellum, \$25.00

CONTEMPLATIONS

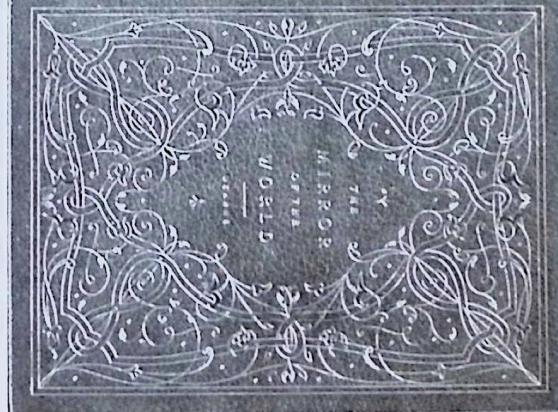
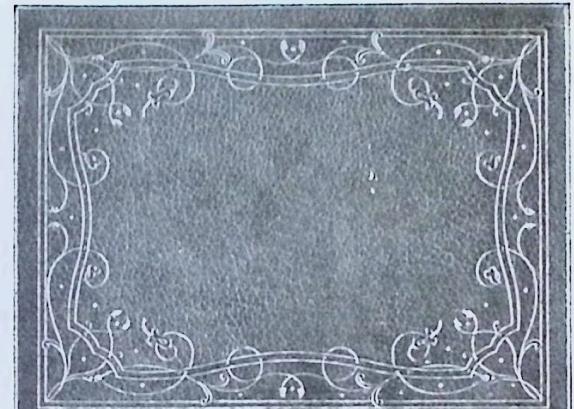
CONCERNING BIRTH & DEATH AND ALL THAT LIES BETWEEN:

Selected from the writings of
ELBERT HUBBARD

By Heloise Hawthorne

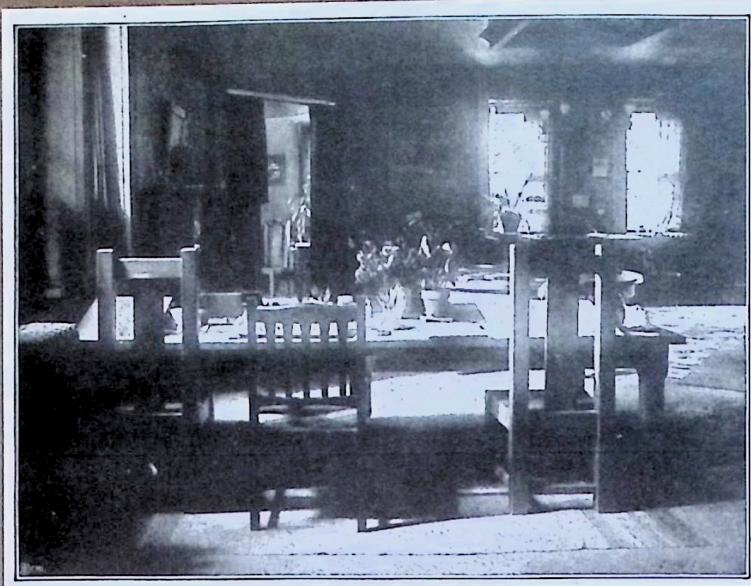


THIS book is made up of sixteen essays, and about five hundred "oramic sayings." Printed after the style of the early Venetians in two sizes of a strong and readable type, and two colors. As a fine piece of book-making it ranks high: the typographical difficulties in the way of producing such a work have seldom been overcome in recent times. As for the text it is a bible to some, and to others it is n't. Two hundred twenty pages, on English Boxmoor. In boards, leather backs & corners, \$5.00 A few specially illumined, \$10.00 Fifty copies on Imperial Vellum, hand-illumined, specially bound, \$25.00



One of
our fine
bindings

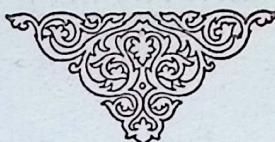
Reception
Room in the
Chapel



*I love you because you
love the books that I love*

THE ESSAY ON
SELF-RELIANCE

By RALPH WALDO EMERSON

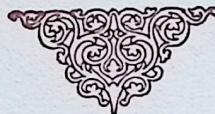


THE tide comes and goes, and authors who are in high favor in one period drop back in another. We have had Emerson waves, then Emerson would ebb a bit, but he always came back. He is now by common consent America's Greatest Writer—the inspirer of writers. Three things he wrote which are sufficient to found a reputation on: Compensation, Friendship and Self-Reliance. The last one you read you will declare is the best—none will ever grow old. We have made a fairly pleasing volume of this undying essay, Self-Reliance.

Limp leather, silk lined, \$2.00
100 on Japan Vellum, specially bound, \$10.00

A CHRISTMAS CAROL
BEING A STORY FOR
CHILDREN AND GROWN-UPS

By CHARLES DICKENS



THIS story "contains the soul of the man," said Sir Walter Besant. The proof that it is great art lies in the fact that it is interesting to children and grown-ups alike. And another fact worth noting is, that of all Dickens wrote this was his favorite, and from it he read in public again and again, as only he could read. Dickens once spoke in Plymouth Church, and in introducing him Henry Ward Beecher said, "I love Charles Dickens because he loves children."

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One hundred on Japan Vellum. \$15.00

THE ARTICLE ON
JOHN BURROUGHS
Whilom of "Slab-sides"

Written by FRA ELBERTUS



AND first published in the November issue of the "Philistine," caused all extra copies of that number of the magazine to be right shortly exhausted. In response to the continued demand we have now reprinted the article, amended and slightly enlarged, in the form of a rather Pleasant Little Book. It is on Dickinson hand-made, frontispiece portrait of "Old John"—good and true—and reproduction of MSS. on Japan Vellum.

Bound solidly in boards,	\$2.00
Twelve copies hand-illuminated, and specially bound in full levant,	\$15.00

THE BOOK OF THE ROYCROFTERS

EDITION DE LUXE—1902



THE book contains a history of the Shop: tells of what it has done, what it is doing, and what it hopes to do; gives a list of all books published up to October, 1902. There are also criticisms—some slightly rhodomontade & not wholly complimentary, from men troubled with moral strabismus but who mean well, and a little comment from others who Understand. ¶ In addition, there are seventeen illustrations, showing fine bindings, portraits, buildings, interiors, etc. As a bit of economic and industrial history the book has a value that will increase with the passing of the years.

On hand-made paper, wide margins, bound solidly in boards, leather back, price is \$5.00
A few in three-quarters Levant \$10.00

LITTLE JOURNEYS

WHEN Fra Elbertus is about to write a "Little Journey" he does not say, "Go to, I will make a trip and write about it"—not that. He has visited the scene, often many times; he has studied the man, his environment and work. The Fra just thinks about the subject until he is full of the theme, and then he tells some things about the man, trying to show the best—not blind, though, to faults—picturing the individual as he was to those nearest him. Fra Elbertus has written one "Journey" a month for seven years, writing in a busy office, on trains, in the woods, or by the roadside while "Garnet," the saddle-mare, nibbled the grass, and "Simon" (who is not a lawyer but a St. Bernard) waited patiently. To live thus in the presence of some Great Soul and know this divine companionship has been a source of much joy to Fra Elbertus, and he expects to keep right on writing one "Little Journey" a month for ninety-nine years, just for his own satisfaction. If you wish to take the "Journey," too, you may—that makes a trinity: the author, the reader and the man. Why journey alone? I love you because you love some one I love.

LITTLE JOURNEYS TO THE HOMES OF GOOD MEN AND GREAT. By Elbert Hubbard. Volume I. The subjects are as follows:

1 George Eliot	5 J. M. W. Turner	9 W. M. Thackeray
2 Thomas Carlyle	6 Jonathan Swift	10 Charles Dickens
3 John Ruskin	7 Victor Hugo	11 Oliver Goldsmith
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2 Bryant, by Caroline M. Kirkland	8 Audubon, by Parke Godwin
3 Prescott, by Geo. S. Hillard	9 Irving, by H. T. Tuckerman
4 Lowell, by Chas. F. Briggs	10 Longfellow, by Geo. Wm. Curtis
5 Simms, by Wm. Cullen Bryant	11 Everett, by Geo. S. Hillard
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2 Madame Guyon	6 Rosa Bonheur	10 Jane Austen
3 Harriet Martineau	7 Madame de Stael	11 Empress Josephine
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All of these "Little Journeys" up to Volume V, inclusive, were printed by G. P. Putnam's Sons, but are bound by the Roycrofters in limp leather, satin lined, title inlaid.

EDITIONS DE LUXE

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VOLUME VI

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2 Robert Browning	4 Robert Burns	6 Samuel Johnson

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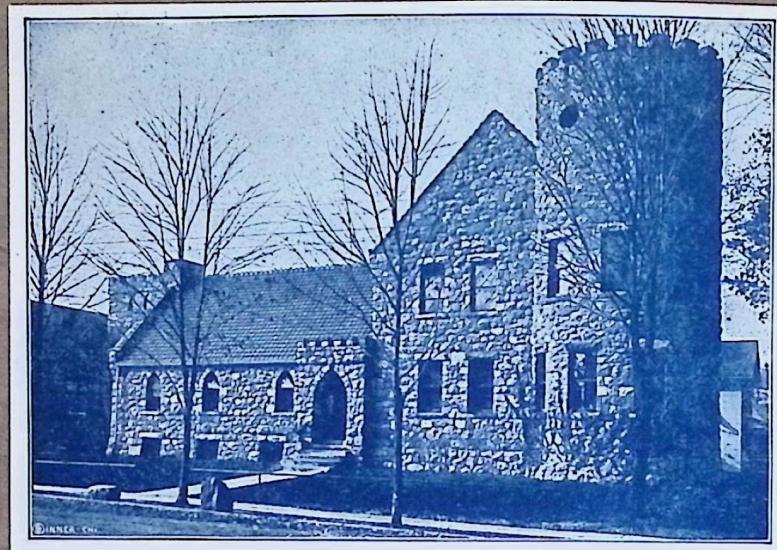
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defying
the Beef
Trust

The
Roycroft
Chapel



*Think less of your rights
and more of your duties.*

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Time and Chance, Little Journeys to the Homes of Good Men and Great, Famous Women, American Statesmen, and Eminent Painters, on this list, were printed by G. P. Putnam's Sons, but the books have been bound by the Roycrofters in limp chamois, silk lined, very roycroftic. "No Enemy but Himself," is printed and bound by Putnam's.

ROYCROFT PRODUCTS



RE YOU INTERESTED IN PLAIN, SIMPLE, OLD-FASHIONED HAND-MADE FURNITURE? THAT IS THE KIND WE MAKE. WE WOULD LIKE TO MAIL YOU OUR CATALOG SHOWING SOME PICTURES OF THINGS MADE BY OUR WORKERS—TAKEMENTS MADE IN JOYOUS ANIMATION AND OF WHICH WE ARE ALL PROUD.



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NDIROS, MADE AT THE ROYCROFT FORGE BY HAND. THE PRICE IS FIFTY DOLLARS A PAIR, AND SOME FOR LESS. PHOTOGRAPHS WILL BE SENT ON APPLICATION. ADDRESS

THE ROYCROFTERS
EAST AURORA, NEW YORK

A Social and Industrial Experiment.

BY ELBERT HUBBARD.

Reprinted through the courtesy of John Brisben Walker.

THE editor of "The Cosmopolitan Magazine" has invited me to write an article for publication about myself and the work in which I am engaged. And the questions naturally arise, Who am I, and what have I done, that the intelligent public of America should take an interest in me? ¶ I think I am honest enough to sink self, to stand outside my own personality, and answer the proposition. Let me begin by telling what I am not, and thus reach the vital issue by elimination. First. I am not popular in "Society," and those who champion my cause in my own town are plain, unpretentious people.

Second. I am not a popular writer, since my name has never been mentioned in the "Atlantic," "Scribner's," "Harper's," the "Century" or the "Ladies' Home Journal." But as a matter of truth, it may not be amiss for me to say that I have waited long hours in the entry way of each of the magazines just named, in days agone, and then been handed the frappe. Third. I am not rich, as the world counts wealth.

Fourth. As an orator I am without the graces, and do scant justice to a double-breasted Prince Albert. Fifth. The Roycroft Shop, to the welfare of which my life is dedicated, is not so large as to be conspicuous on account of size.

Sixth. Personally, I am no ten-thousand-dollar beauty: the glass of fashion and the mold of form are far from mine.

Seventh. I have never committed crimes; and although the black-mailer has recently camped upon my trail, I have chilled his zeal and dampened his ardor by a willingness to "tell all."

Eighth. My virtue has never been of so extreme a type as to challenge attention.

Then what have I done concerning which the public wishes to know? Simply this:

In one obscure country village I have had something to do with stopping the mad desire on the part of the young people to get out of the country and flock to the cities. In this town and vicinity the tide has been turned from city to country. We have made one country village an attractive place for growing youth by supplying congenial employment, opportunity for education and healthful recreation, meeting-places, and an outlook into the world of art and beauty.

All boys and girls want to make things with their hands, and they want to make beautiful things—they want to "get along"—and I've simply given them a chance to get along here, instead of seeking their fortunes in Buffalo, New York or Chicago. They have helped

me and I have helped them; and through this mutual help we have thriven in mind, body and estate. ¶ By myself I could have done nothing—and if I have succeeded, it is simply because I have had the aid and co-operation of cheerful, willing, loyal and loving helpers. Even now as I am writing this in my cabin in the woods, four miles from the village, they are down there at the Shop, quietly, patiently, cheerfully doing my work—which work is also theirs. No man liveth unto himself alone: our interests are all bound up together, and there is no such thing as a man going off by himself and corralling good.

When I came to this town there was not a house in the place that had a lavatory with hot- and cold-water attachments. Those who bathed, swam in the creek in the summer or used the family wash-tub in the kitchen in winter. My good old partner, Ali Baba, has always prided himself on his personal cleanliness. He is arrayed in rags, but underneath, his hide is clean, and better still, his heart is right. Yet, when he first became a member of my household he was obliged to take his Saturday-night tub out in the orchard, from spring until autumn came with withered leaves. He used to make quite an ado in the kitchen, heating the water in the wash-boiler. Six pails of cistern water, a gourd of soft soap and a gunny-sack for friction were required in the operation. Of course the Baba waited until after dark before performing his ablutions.

But finally his plans were more or less disturbed by certain rising youth, who timed his habits and awaited his disrobing with o'er-ripe tomatoes. The bombardment, and the inability to pursue the enemy, turned the genial current of the Baba's life awry until I put a bathroom in my house, with a lock on the door. This bit of history I have mentioned for the dual purpose of shedding light on former bathing facilities in East Aurora, and more especially to show that once we had the hoodlum with us.

Hoodlumism is born of idleness; it is useful energy gone to seed. In small towns hoodlumism is rife, and the hoodlums are usually the children of the best citizens. Hoodlumism is the first step in the direction of crime. The hoodlum is very often a good boy who does not know what to do; and so he does the wrong thing. He bombards with tomatoes a good man taking a bath, puts tick-tacks on windows, ties a tin can to the dog's tail, takes the burrs off your carriage-wheels, steals your chickens, annexes your horse-blankets and scares old ladies into fits by appearing at windows wrapped in a white sheet. To wear a mask, walk in and demand the money in the family ginger-jar is the next and natural evolution. The penitentiary yawns for the hoodlum.

To a great degree the Roycroft Shop has done away with hoodlumism in this village, and a stranger wearing a silk hat, or an artist with a white umbrella, is

now quite safe upon our streets. Very naturally the Oldest Inhabitant will deny what I have said about East Aurora—he will tell you that the order, cleanliness and beauty of the place have always existed. The change has come about so naturally, and so entirely without his assistance, that he knows nothing about it. Truth when first presented is always denied, but later there comes a stage when the man says, "I always believed it." And so the good old citizens are induced to say that these things have always been, or else they gently pooh-pooh them. However, the truth remains that I introduced the first heating-furnace into the town; bought the first lawn-mower; was among the first to use electricity for lights and natural gas for fuel; and, so far, am the only one in town to use natural gas for power. Until the starting of the Roycroft Shop there were no industries here, aside from the regulation country store, grocery, tavern, blacksmith-shop and sawmill—none of which enterprises attempted to supply more than local wants. There was Hamlin's stock-farm, devoted to raising trotting-horses, that gave employment to some of the boys; but for the girls there was nothing. They got married at the first chance; some became "hired girls," or if they had ambitions, they fixed their hearts on the Buffalo Normal School, raised turkeys, picked berries, and turned every honest penny toward the desire to get an education so as to become teachers. Comparative-

ly, this class was small in number. Most of the others simply followed that undefined desire to get away out of the dull, monotonous, gossiping village; and so, craving excitement, they went away to the cities and the cities swallowed them. A wise man has said that God made the country, man the city, and the devil the small towns.

The country supplies the cities its best and worst. We hear of the few who succeed, but of the many who are lost in the maelstrom we know nothing. Sometimes in country homes it is even forbidden to mention certain names. "She went to the city"—you are told, and there the history abruptly stops.

And so, to swing back to the place of beginning, I think the chief reason many good folks are interested in the Roycroft Shop is because here country boys and girls are given work at which they can not only earn their living, but get an education while doing it. Next to this is the natural curiosity to know how a large and successful business can be built up in a plain, humdrum village by simply using the talent and materials that are at hand. And so I am going to tell now how the Roycroft Shop came to start; a little about what it has done; what it is trying to do; and what it hopes to become. And since modesty is only egotism turned wrong-side out, I will make no special endeavor to conceal the fact that I have had something to do with the venture.

From about 1650 to 1690 in Lon-

don, Samuel and Thomas Roycroft printed and made very beautiful books. In choosing the name "Roycroft" for our shop we had these men in mind, but beyond this the word has a special significance, meaning King's Craft—King's-craftsmen being a term used in the Guilds of the olden time for men who had achieved a high degree of skill—men who made things for the King. So a Roycrofter is a person who makes beautiful things, and makes them as well as he can.

"The Roycrofters" is the legal name of our institution. It is a corporation, and the shares are distributed among the workers. No shares are held by anyone but Roycrofters, and it is agreed that any worker who quits the Shop, shall sell his shares back to the concern. This co-operative plan, it has been found, begets a high degree of personal diligence, a loyalty to the institution, a sentiment of fraternity and a feeling of permanency among the workers that is very beneficial to all concerned. Each worker, even the most humble, calls it "Our Shop," and feels that he is an integral and necessary part of the Whole. Possibly there are a few who consider themselves more than necessary. Ali Baba, for instance, it is said, has referred to himself, at times, as the Whole Thing. And this is all right, too,—I would never chide an excess of zeal: the pride of a worker in his worth and work is a thing to foster. It 's the man who "does n't give a damn" who is really troublesome. The

artistic big-head is not half so bad as apathy.

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IN the month of December, 1894, I printed the first "Little Journeys" in booklet form, at the local printing-office, having become discouraged in trying to find a publisher. But before offering the publications to the public I decided to lay the matter again before G. P. Putnam's Sons, although they had declined the matter in manuscript form. Mr. George Haven Putnam rather liked the matter and was induced to issue the periodical at a venture for one year. The scheme seemed to meet with success, the novel form of the publication being in its favor. The subscription reached nearly a thousand in six months; the newspapers were kind and the success of the plan suggested printing a pamphlet modeled on similar lines, telling what we thought about things in general, and publishers and magazine editors in particular.

There was no intention at first of issuing more than one number of this pamphlet, but to get it through the mails at magazine rates we made up a little subscription-list and asked that it be entered at the postoffice at East Aurora as second-class matter. The postmaster adjusted his brass-rimmed spectacles, read the pamphlet, and decided that it surely was second-class matter.

We called it the "Philistine" because we were going after the "Chosen People" in literature. It

was Leslie Stephen who said, "The term Philistine is a word used by prigs to designate people they do not like." When you call a man a bad name, you are that thing—not he. The Smug and Snugly Ensconced denizens of Union Square called me a Philistine, and I said, "Yes, I am one, if a Philistine is something different from you."

My helpers, the printers, were about to go away to pastures new; they were in debt, the town was small, they could not make a living. So they offered me their outfit for a thousand dollars. I accepted the proposition.

I decided to run the "Philistine Magazine" for a year—to keep faith with the misguided who had subscribed—and then quit. To fill in the time, we printed a book: we printed it like a Morris book—printed it just as well as we could. It was cold in the old barn where we first set up the "Philistine," so I built a little building like an old English chapel right alongside of my house. There was a basement, and one room upstairs. I wanted it to be comfortable and pretty, and so we furnished our little shop cozily. We had four girls and three boys working for us then. The shop was never locked, and the boys and girls used to come around evenings. It was really more pleasant than at home.

I brought over a shelf of books from my library. Then I brought the piano, because the youngsters wanted to dance.

The girls brought flowers and

birds, and the boys put up curtains at the windows. We were having a lot o' fun, with new subscriptions coming in almost every day, and once in a while an order for a book.

The place got too small when we began to bind books, so we built a wing on one side; then a wing on the other side. To keep the three carpenters busy who had been building the wings, I set them to making furniture for the place. They made the furniture as good as they could—folks came along and bought it.

The boys picked up field stones and built a great, splendid fireplace and chimney at one end of the shop. The work came out so well that I said: "Boys, here is a great scheme—these hardheads are splendid building material." So we advertised we would pay a dollar a load for niggerheads. The farmers began to haul stones; they hauled more stones, and at last they had hauled eighteen hundred loads. We bought all the stone in the dollar limit, buling the market on bowlders.

Two stone buildings have been built, a third is in progress, and our plans are made to build an art gallery of the same material—the stones that the builders rejected.

Sammy the Artist blew in on the way to Nowhere, his baggage a tomato-can. He thought he would stop over for a day or two—he is with us yet, and three years have gone by since he came, and now we could not do without him.

Ali Baba, my old horse-trainer,

worked at everything and gave advice to everybody, enlivening the tedium by many a jest bucolic. An ex-convict with hunted look, white with prison pallor, begged us to give him a chance. We did, and he is one of our very best and most valued helpers.

Then we have a few Remittance Men, sent to us from a distance, without return-tickets. Some of these men were willing to do anything but work—they offered to run things, to preach, to advise, to make love to the girls. We bought them tickets to Chicago and without violence conducted them to the Four-O'Clock train. We have boys who have been expelled from school, blind people, deaf people, old people, jail-birds and mental defectives, and have managed to set them all at useful work; but the Remittance Man of Good Family, who smokes cigarettes in bed, has proved too much for us—so we have given him the Four O'Clock without ruth. We do not encourage people from a distance who want work to come on—they are apt to expect too much. They look for Utopia, when work is work, here as elsewhere. There is just as much need for patience, gentleness, loyalty and love here as anywhere. Application, desire to do the right thing, a willingness to help, and a well-curbed tongue are as necessary in East Aurora as in Tuskegee. We do our work as well as we can, live one day at a time, and try to be kind.

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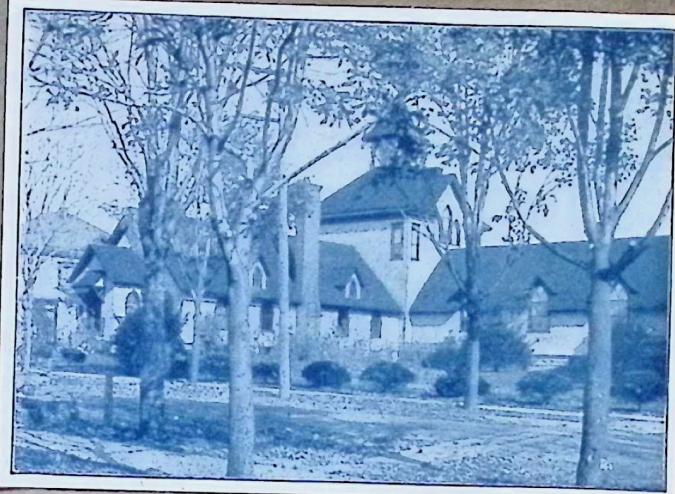
THE village of East Aurora, Erie County, New York, the home of the Roycrofters, is eighteen miles southeast of the city of Buffalo, and is reached by a branch of the Pennsylvania Railroad. The place has a population of a little less than two thousand people.

There is no wealth in the town and no poverty. In East Aurora there are six churches, with pastors' salaries varying from three hundred to one thousand dollars a year; and we have a most excellent school. The place is not especially picturesque or attractive, being simply a representative New York state village, a type of a score or more just such towns that can be seen on the line of the New York Central between Albany and Buffalo. Lake Erie is ten miles distant, and Cazenovia Creek winds its lazy way along by the village.

The land around East Aurora is poor, and so reduced in purse are the farmers that no insurance company will insure farm property in Erie County under any conditions unless the farmer has some business outside of agriculture—the experience of the underwriters being that when a man is poor enough, he is also dishonest: insure a farmer's barn in New York state and there is a strong probability that he will soon invest in kerosene.

However, there is no real destitution, for a farmer can always raise enough produce to feed his family, and in a wooded country he can get fuel, even if he has to lift it

The
Phalanstery



*People who never do any more
than they get paid for, never get
paid for any more than they do.*

Elbert
Hubbard
and son,
Sanford



between the dawn and the day. Most of the workers in the Roycroft Shop are children of farming folk, and it is needless to add that they are not college-bred, nor have they had the advantages of foreign travel. One of our best helpers, Uncle Billy Bushnell, has never been to Niagara Falls, and does not care to go. Uncle Billy says if you stay at home and do your work well enough, the world will come to you; which aphorism the old man backs up with another, probably derived from experience, to the effect that a man is a fool to chase after women, because if he does n't, the women will chase after him. ¶ The wisdom of this hard-headed old son of the soil—who abandoned agriculture for art at seventy—is exemplified in the fact that during the year just past over twenty-eight thousand pilgrims have visited the Roycroft Shop—representing every state and territory in the Union and every civilized country on the globe, even far-off Iceland, New Zealand and the Isle of Guam. Three hundred and ten people are on the pay-roll at the present writing. The principal work is printing, illuminating and binding books. We also work in ornamental blacksmithing, cabinet work, clay-modeling and terra cotta. We issue two monthly publications, the "Philistine Magazine" and "Little Journeys."

"The Philistine" has a circulation of a little over one hundred thousand copies a month, and we print sixty thousand copies of

"Little Journeys" each issue. Most of the "Journey" booklets are returned to us for binding, and nearly one-half of the "Philistine Magazines" come back for the same purpose. The binding of these publications is simple work, done by the girls and boys we have educated in this line. Quite as important as the printing and binding is the illuminating of initials, title-pages, etcetera. This is a revival of a lost art that died out with so much of the artistic work done by the monks of the olden time. Yet there is a demand for such work, and so far as I know, we are the first concern in America to take up the hand-illumination of books as a business. Of course we have had to train every helper, and from very crude attempts at decoration we have attained to a point where the British Museum and the "Bibliothèque" at The Hague have deigned to order and pay good golden guineas for specimens of our handicraft. Very naturally we want to do the best work possible, and so self-interest prompts us to be on the lookout for budding genius. The Roycroft is a quest for talent.

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THERE are no skilled people in the Roycroft Shop, except those who have become skilled since they came here, with a very few exceptions. Among these is Mr. Louis H. Kinder, master bookbinder, who spent seven years' apprenticeship in Leipsic learning his trade. Competent bibliophiles assure me that Mr. Kinder's work

is not surpassed by that of any other bookbinder in America. I have specimens of the work done by Riviere, Zahn, Cobden-Sanderson, Zahnsdorf, "The Guild of Women Binders" of London and the "Club Bindery" of New York; and we surely are not ashamed to show Mr. Kinder's work in the same case with these. But excellent and beautiful as Mr. Kinder's books are, his best work is in the encouragement and inspiration he has given to others.

Skilled artisans are usually so jealous of their craft that they refuse to teach others—not so Mr. Kinder. Through his patient tutorship there are now five helpers in our Shop who can fetch along a full levant book nearly to the finish. And besides that, there are forty others who can do certain parts well, & gradually they are becoming skillful. It takes time to make a bookbinder: to bind a book beautifully, stoutly and well, and to hand-tool it, is just as much of an art as to paint a beautiful picture.

¶ In printing, our earlier attempts at "register" & "making ready" were often very faulty, but with the aid of my faithful friends and helpers, Andrew Andrews & others, we are doing work which I think ranks with the best. In the presswork I have been especially helped by Charles Rosen and Otto Franz. These men have done for me the things I would liked to have done myself, but unfortunately I have only two hands and there are only, so far, twenty-four hours in a day. Happy is that man who has loyal, loving friends who

are an extension of himself! As general manager and a worker able and willing to fit in anywhere, Lyle Hawthorne has been my major-general. Good cheer, loyalty, and sound judgment form a trinity of virtues that are all too rare—but the Red One has them. The first two girls we hired when we began are with us now, and so are the four boys who first ran our presses.

In our woodworking department and the erection of new buildings, I have deferred to James Cadzow, a small and modest man weighing two hundred & forty pounds, who can lift six hundred pounds from the floor. He was born right in the woods, and now has but one desire—to make furniture that will do us all proud.

Take us as we run we are a fairly healthy lot; dyspepsia and neurasthenia are unknown, and the birth-rate has exceeded mortality several hundred per cent. In fact since we started, seven years ago, only one death has occurred in our ranks, this was the passing of Uncle Thomas Hildreth, a carpenter, seventy-six years old: He came to me one evening after work and said, "I do n't feel very well and if I am no better in the morning I 'll lay off for a while." He did not go to work the next morning: when his daughter went to call him, it was found that death had claimed him as he slept.

There is a market for the best, and the surest way, we think, to get away from competition, is to do your work a little better than the other fellow. The old tendency to

make things cheaper, instead of better, in the book line is a fallacy, as shown in the fact that within ten years there have been a dozen failures of big publishing houses in the United States. The liabilities of these bankrupt concerns footed the fearful total of fourteen million dollars. The man who made more books and cheaper books than any one concern ever made had the felicity to fail very shortly, with liabilities of something over a million dollars. He overdid the thing in matter of cheapness—mistook his market.

Our motto is, "Not How Cheap, But How Good."

This is the richest country the world has ever known, richer far per capita than England—lending money to Europe. Once Americans were all shoddy—pioneers have to be, I 'm told—but now only a part of us are shoddy. As men and women increase in culture and refinement, they want fewer things, and they want better things. The cheap article, I will admit, ministers to a certain grade of intellect; but if the man grows, there will come a time when, instead of a great many cheap and shoddy things, he will want a few good things. He will want things that symbol solidity, truth, genuineness and beauty.

The Roycrofters have many opportunities for improvement, not the least of which is the seeing, hearing and meeting distinguished people. We have a public dining-room, and not a day passes but men and women of note sit at meat with us. At the evening meal, if

our visitors are so inclined, and are of the right fibre, I ask them to talk. And if there is no one else to speak, I sometimes read a little from William Morris, Shakespeare, Walt Whitman or Ruskin. To give a list of the men and women who have spoken to our girls and boys would be like reprinting a page from "Who's Who," so I 'll name just one typical incident that occurred recently, and let it go at that. The Boston Ideal Opera Company was playing in Buffalo, and Mr. Henry Clay Barnabee and half a dozen of his players took a run out to East Aurora. They were shown through the Shop by one of the girls whose work it is to receive visitors. A young woman of the company sat down at one of the pianos and played. I chanced to be near and asked Mr. Barnabee if he would not sing, and graciously he answered, "Fra Elbertus, I 'll do anything that you say." I gave the signal that all the workers should quit their tasks and meet at the chapel. In five minutes we had an audience of three hundred—men in blouses and overalls, girls in big aprons—a very jolly, kindly, receptive company.

Mr. Barnabee was at his best—I never saw him so funny. He sang, danced, recited, and told stories for forty minutes. The Roycrofters were, of course, delighted.

One girl whispered to me as she went out, "I wonder what great sorrow is gnawing at Barnabee's heart, that he is so wondrous gay!" Need I say that this girl who made the remark just quoted

had drunk of life's cup to the very lees? We have a few such with us—and several of them are among our most loyal helpers. Sin is only misdirected energy, & sometimes I think that bad folks are good people who have expressed themselves wrongly: that's all.

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ONE fortuitous event that has worked to our decided advantage was "A Message to Garcia." ¶ This article, not much more than a paragraph, covering only fifteen hundred words, was written one evening after supper, in a single hour. It was the 22d of February, 1899, Washington's Birthday, and we were just going to press with the March "Philistine." The thing leaped hot from my heart, written after a rather trying day, when I had been endeavoring to train some rather delinquent helpers in the way they should go. ¶ The immediate suggestion, tho, came from a little argument over the teacups when my son Bert suggested that Rowan was the real hero of the Cuban war. Rowan had gone alone and done the thing—carried the message to Garcia. ¶ It came to me with a flash! yes, the boy is right, the hero is the man who does the thing—does his work—carries the message. I got up from the table, left the rest of the family there, went into the next room and wrote "The Message to Garcia." I thought so little of it that we ran it in without a heading, simply as a paragraph. The edition went out, and soon orders began to come

for extra March "Philistines," a dozen, fifty, a hundred; and when the American News Company ordered a thousand, I asked one of my helpers which article it was that had stirred things up.

"It's that stuff about Garcia," she said.

The next day a telegram came from George H. Daniels, of the New York Central Railroad, thus, "Give price on one hundred thousand Rowan article in pamphlet form—Empire State Express advertisement on back—also state how soon can ship."

I replied giving price and stated we could supply the pamphlets in two years. Our facilities were small & a hundred thousand pamphlets looked like an awful undertaking. ¶ The result was that I gave Mr. Daniels permission to reprint the article in his own way. He issued it in booklet form in editions of one hundred thousand each. Five editions were sent out, and then he got out an edition of half a million. Two or three of these half million lots have been sent out by Mr. Daniels, and in addition the article has been reprinted in over two hundred magazines and newspapers. It has been translated into nine languages, and been given a total circulation in three years of over sixteen million copies. It has attained, I believe, a larger circulation in the same length of time than any written article has ever before reached.

Of course, we cannot tell just how much good "The Message to Garcia" has done the Shop, but it probably doubled the circulation

of both "Little Journeys" and the "Philistine." I do not consider it, by any means, my best piece of writing; but it was opportune—the time was ripe. Truth demands a certain expression, and too much had been said on the other side about the down-trodden, honest man looking for work and not being able to find it. The article in question states the other side. Men are needed, loyal, honest men who will do their work—"the world cries out for him—the man who can carry a message to Garcia."

The man who sent the message and the man who received it are dead. The man who carried it is still carrying other messages. The combination of theme, condition of the country, and method of circulation were so favorable that their conjunction will probably never occur again. Yes, other men will write better articles, but they may go a-begging for lack of a Daniels to bring them to judgment.

99

CONCERNING my own personal history, I 'll not tarry long to tell. It has been too much like the career of many another born in the semi-pioneer times of the Middle West to attract much attention, unless one should go into the psychology of the thing with intent to show the evolution of a soul. But that will require a book—and some day I 'll write it after the manner of St. Augustine or Jean Jacques Rousseau. But just now I 'll only say that I was born in Illinois, forty-five years ago. My father was a coun-

try doctor, whose income never exceeded five hundred dollars a year. I left school at fifteen, with a fair hold on the three R's, & beyond this my education in "manual training" had been good. I knew all the forest trees, all wild animals thereabout, every kind of fish, frog, fowl or bird that swam, ran or flew. I knew every kind of grain or vegetable, and its comparative value. I knew the different breeds of cattle, horses, sheep and swine.

I could teach wild cows to stand while being milked, break horses to saddle or harness; could sow, plow and reap; knew the mysteries of applebutter, pumpkin pie, pickled beef, smoked side-meat, and could make lye at a leach and formulate soft soap.

That is to say, I was a bright, strong, active, country boy who had been brought up to help his father and mother get a living for a large family.

I was not so densely ignorant—don't feel sorry for country boys: God is often on their side.

At fifteen I worked on a farm and did a man's work for a boy's pay. I did not like it and told the man so. He replied, "You know what you can do." And I said, "Yes." I went westward like the course of empire and became a cowboy; tired of this and went to Chicago; worked in a printing office; peddled soap from house to house; shov'd lumber on the docks; read all the books I could find; wrote letters back to country newspapers and became a reporter; next got a job as travel-

ing salesman; taught in a district school; read Emerson, Carlyle and Macaulay; worked in a soap factory; read Shakespeare and committed most of "Hamlet" to memory with an eye on the stage; became manager of the soap factory, then partner; evolved an Idea for the concern and put it on the track of making millions—knew it was going to make millions—did not want them; sold out my interest for seventy-five thousand dollars and went to Harvard College; tramped through Europe; wrote for sundry newspapers; wrote two books (could n't find a publisher); taught night-school in Buffalo; tramped through Europe some more and met William Morris (caught it); came back to East Aurora and started "Chautauqua Circles"; studied Greek and Latin with a local clergyman; raised trotting horses; wrote "Little Journeys to the Homes of Good Men and Great."

So that is how I got my education, such as it is. I am a graduate of the University of Hard Knocks, and I 've taken several postgraduate courses. I have worked at five different trades enough to be familiar with the tools. In 1899 Tufts College bestowed on me the degree of Master of Arts; but since I did not earn the degree, it really does not count.

I have never been sick a day, never lost a meal through disinclination to eat, never consulted a doctor, never used tobacco, nor intoxicants. I have loved several women—one at a time—and have been greatly benefited, blessed, inspired

& helped by women. Horses have been my only extravagance, and I ride horseback daily now: a horse that I broke myself, that has never been saddled by another, and that has never been harnessed.

My best friends have been workingmen, homely women, and children. My father and mother are members of my household, and they work in the Shop when they are so inclined. My mother's business now is mostly to care for the flowers, and my father we call "Physician to the Roycrofters," as he gives free advice and attendance to all who desire his services. Needless to say, his medicine is mostly a matter of the mind. Unfortunately for him, we do not enjoy poor health, so there 's very seldom anyone sick to be cured. My wife works in the Shop and takes an active interest in the business.

¶ My three sons, aged nineteen, seventeen and fifteen, respectively, also work in the Shop. Each of these boys weighs more than I do. They are not especially bookish, but are veritable giants in physical strength; none has ever been ill a day. Whenever I travel on lecture tours, to Europe or elsewhere, I take one of these boys along. They are acquiring an education by travel, work, and through the Roycroft classes, to which any and all of our workers are welcome. That is to say, their education will be the natural education. These boys are a great consolation and benefit to me: they are my comrades, & my faithful helpers—lubricating the wheels of existence.

THE Roycroft Shop and belongings represent an investment of about two hundred and fifty thousand dollars. We have no liabilities, making it a strict business policy to sign no notes, or other instruments of debt, that may in the future prove inopportune and tend to disturb digestion. We began in June, 1895, with a capital of three thousand dollars. The net profits since beginning, seven years ago, have been something over two hundred thousand dollars, with a good living for everybody beside.  Fortune has favored us.

First, the country had grown tired of soft platitudes, silly truisms and undisputed things said in such a solemn way. So when the "Philistine" stepped into the ring and voiced in no uncertain tones what its editor thought, thinking men and women stopped and listened. Editors of magazines refused my manuscript because they said it was too plain, too blunt, sometimes indelicate—it would give offense, subscribers would cancel, *et cetera, et cetera*. To get my thoughts published I had to publish them myself; and people bought for the very reason for which the editors said they would cancel. The readers wanted brevity and plain statement—the editors said they didn't.

The editors were wrong. They failed to properly diagnose a demand. I saw the demand and supplied it—for a consideration.

 Next I believed the American public—a portion of it at least—wanted a few good and beautiful books instead of a great many

cheap books. This truth came to me in the early nineties, when John B. Alden and half a dozen other publishers of cheap books went to the wall. I read the R. G. Dun & Co. bulletin and I said, "The publishers have mistaken their public—we want better books, not cheaper." In 1892 I met William Morris, and after that I was sure I was right.

Again I had gauged the public correctly—the publishers were wrong, as wrong as the editors. There was a market for the best, and the problem was to supply it. At first I bound my books in paper covers and simple boards. Men wrote to me wanting fine bindings—I said, there is a market in America for the best. Cheap boards, covered with cloth, stamped by machinery in gaudy tinsel and gilt, are not enough. I found that the bookbinders were all dead. I found five hundred people in a book factory in Chicago binding books, but not a bookbinder among them. They simply fed the books into hoppers and shot them out of chutes, and said they were bound. At last I discovered my Leipsic bookbinder—my treasure—Louis Kinder, a silent man, with princely pride, who is sure that nobody but book-lovers will go to heaven. He just wanted a bench and a chance to work—I supplied these, and here he is doing the things I would like to do—doing them for me.

Next the public wanted to know about this thing—"What are you folks doing out there in that buckwheat town?" Since my twentieth year I have had one eye on the

histrionic stage. I could talk in public a bit, had made political speeches, given entertainments in cross-roads school houses, made temperance harangues, was always called upon to introduce the speaker of the evening, & several times had given readings from my own amusing works for the modest stipend of ten dollars and keep. I would have taken the lecture platform had it not been nailed down.

¶ In January, 1897, I spoke at the Anna Morgan School of Expression, on Miss Morgan's invitation, on "The Roycrofters."

The next month I spoke at the Emerson College of Oratory on "Expression Thru Work." Then at the Curry School of Expression, at Tufts College, the Harvard Union and the Twentieth Century Club of Boston—all free, of course.

¶ Shortly after, a telegram came from May Wright Sewell saying the Contemporary Club of Indianapolis wanted me to speak for them—fee, fifty dollars. It was the first time I had ever been offered more than fifteen dollars for a lecture. It was rank robbery, but I gave the lecture and received the fifty dollars under mental protest. Not so very long after, my friend Major Pond wanted to book me on a partnership deal at the Waldorf-Astoria. I did n't want to speak there—I had been saying unkind things in the "Philistine" about the Waldorf-Astoria folks. But the Major went ahead and made arrangements. I expected to be mobbed.

But Mr. Boldt, the manager of the hotel, had placed a suite of

rooms at my disposal without money and without price. He treated me most cordially; never referred to the outrageous things I had said about his tavern; assured me that he enjoyed my writings, and told of the pleasure he had in welcoming me.

Thus did he heap hot cinders upon my occiput.

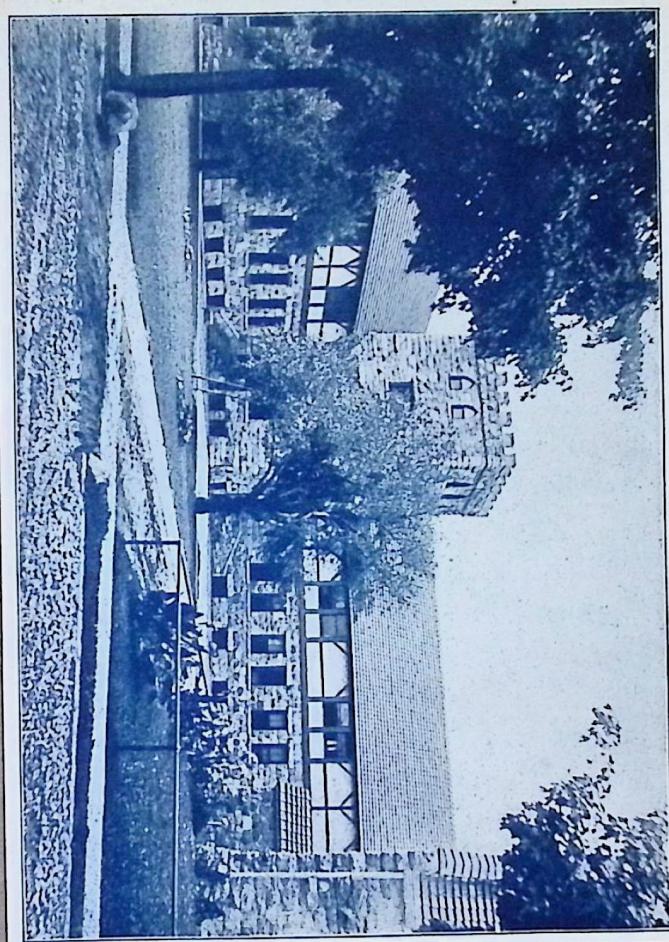
The Astor Gallery seats eight hundred people. Major Pond had packed in nine hundred at one dollar each—three hundred were turned away. After the lecture the Major awaited me in the anteroom, fell on my neck and rained Pond's Extract down my back, crying, "Oh! Oh! Oh! Why did n't we charge them two dollars apiece!"

¶ The next move was to make a tour of the principal cities under Major Pond's management. Neither one of us lost money—the Major surely did not.

Last season I gave eighty-one lectures, with a net profit to myself of a little over ten thousand dollars. I spoke at Tremont Temple, in Boston, to twenty-two hundred people; at Carnegie Hall, New York, I gave a Sunday evening lecture with box-office receipts sixteen hundred and fifty dollars; at Central Music Hall, Chicago, I spoke to all the house would hold; at Chautauqua, my audience was five thousand people.

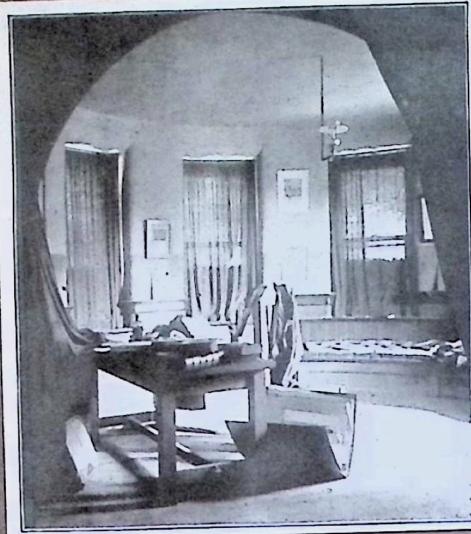
Lecturing is hard work; it makes prodigious demands on one's vitality; and since I am told we are going through life for the last time, I am about through with public speaking as a business.

It will be noted by the Discerning

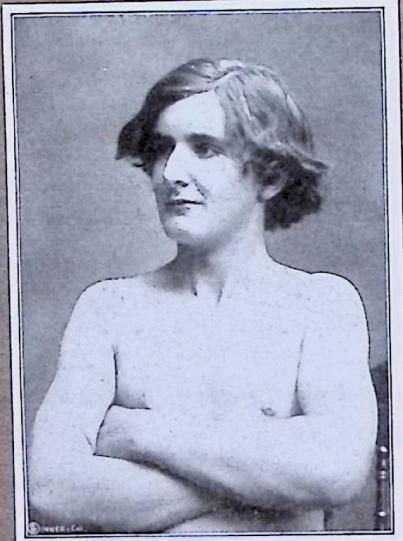


the
Shop

Sammy's
Studio



THE FIRST REQUISITE IS
TO BE A GOOD ANIMAL.
—Herbert Spencer.



SANFORD HUBBARD, Aged 15,
Height, 5 ft. 11 in.; Weight, 176.

that my lectures have been of double importance, in that they have given an income and at the same time advertised the Roycroft Wares.

The success of the Roycroft Shop has not been brought about by any one scheme or plan. The business is really a combination of several ideas, any one of which would make a paying enterprise in itself. So it stands about thus:

First. The printing and publication of two magazines.

Second. The printing of books.

Third. The publication of books (it being well known that some of the largest publishers in America—Scribners and Appletons, for instance—have no printing plants, but have the work done for them.)

Fourth. The artistic binding of books.

Fifth. Authorship. (Since I began printing my own manuscript, there is quite an eager demand for my writing, so I do a little of Class B for various publishers & editors.)

Sixth. The Lecture Lyceum.

Seventh. Blacksmithing, carpenter work, terra cotta and weaving. (These industries have sprung up under the Roycroft care as a necessity. Men and women, many of them seventy years young or so, in the village, came to us and wanted work, and we simply gave them opportunity to do the things they could do best. We have found a market for all their wares, so no line of work has ever been a bill of expense.)

I want no better clothing, no better food, no more comforts and conveniences, than my helpers &

fellow-workers have. I would be ashamed to monopolize a luxury—to take a beautiful work of art, say a painting or a marble statue, and keep it for my own pleasure and for the select few I might invite to see my beautiful things. Art is for all—beauty is for all. Harmony in all of its manifold forms should be like a sunset—free to all who can drink it in. The Roycroft Shop is for the Roycrofters, and each is limited only by his capacity to absorb and assimilate.

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ART is the expression of man's joy in his work, and all the joy and love that you weave into a fabric comes out again and belongs to the individual who has the soul to appreciate. Art is beauty, and beauty is a gratification, a peace and solace to every normal man & woman. Beautiful sounds, beautiful colors, beautiful proportions, beautiful thoughts, how our souls hunger for them! Matter is only mind in an opaque condition; and all beauty is but a symbol of spirit.

You cannot get joy from feeding things all day into a machine. You must let the man work with hand and brain, and then out of the joy of this marriage of hand and brain, beauty will be born. It tells of a desire for harmony, peace, beauty, wholeness—holiness.

Art is the expression of man's joy in his work.

When you read a beautiful poem that makes your heart throb with gladness & gratitude, you are simply partaking of the emotion that

the author felt when he wrote it. To possess a piece of work that the workman made in joyous animation is a source of joy to the possessor.

And this love of the work done by the marriage of hand and brain can never quite go out of fashion—for we are men and women, and our hopes and aims and final destiny are at last one. Where one enjoys, all enjoy; where one suffers, all suffer.

Say what you will of the coldness and selfishness of men, at the last we long for companionship and the fellowship of our kind. We are lost children, and when alone and the darkness begins to gather, we long for the close relationship of the brothers and sisters we knew in our childhood, and cry for the gentle arms that once rocked us to sleep. Men are homesick amid this sad, mad rush for wealth and place and power. The calm of the country invites, and we would fain do with less things, and go back to simplicity, and rest our tired heads in the lap of Mother Nature.

¶ Life is expression. Life is a movement outward, an unfolding, a development. To be tied down, pinned to a task that is repugnant, and to have the shrill voice of Necessity whistling eternally in your ears, "Do this or starve," is to starve; for it starves the heart, the soul, and all the higher aspirations of your being pine away and die.

At the Roycroft Shop the workers are getting an education by doing things. Work should be the spontaneous expression of a man's best

impulses. We grow only through exercise, and every faculty that is exercised, becomes strong, and those not used atrophy and die. Thus how necessary it is that we should exercise our highest and best! To develop the brain we have to exercise the body. Every muscle, every organ, has its corresponding convolution in the brain. To develop the mind, we must use the body. Manual training is essentially moral training; and physical work is at its best mental, moral and spiritual—and these are truths so great and yet so simple that until yesterday many wise men did not recognize them.

At the Roycroft Shop we are reaching out for an all-round development through work and right living.

And we have found it a good expedient—a wise business policy. Sweat-shop methods can never succeed in producing beautiful things. And so the management of the Roycroft Shop surrounds the workers with beauty, allows many liberties, encourages cheerfulness and tries to promote kind thoughts, simply because it has been found that these things are transmuted into good, and come out again at the finger-tips of the workers in beautiful results. So we have pictures, statuary, flowers, ferns, palms, birds, and a piano in every room. We have the best sanitary appliances that money can buy; we have bath-rooms, shower-baths, library, rest-rooms. Every week we have concerts, dances, lectures. Beside being a work-shop the

Roycroft is a School. We are following out a dozen distinct lines of study, and every worker in the place is enrolled as member of one or more classes. There are no fees to pupils, but each pupil purchases his own books—the care of his books and belongings being considered a part of one's education. All the teachers are workers in the Shop, and are volunteers, teaching without pay, beyond what each receives for his regular labor.

¶ The idea of teaching we have found is a great benefit—to the teacher. The teacher gets most out of the lessons. Once a week there is a faculty meeting, when each teacher gives in a verbal report of his stewardship. It is responsibility that develops one, and to know that your pupils expect you to know is a great incentive to study. Then teaching demands that you shall give—give yourself—and he who gives most receives most. We deepen our impressions by recounting them, and he who teaches others teaches himself. I glory in the occupation and am never quite so proud as when some one addresses me as "teacher." ¶ We make a special feature, among our workers, of music. Our Musical Director, Rudolph Roycroft von Liebich, is instructing over one hundred pupils, of all ages, from three to sixty-three; and Mrs. Hawthorne is also giv-

ing voice culture to a goodly number. We have a brass band, an orchestra, a choral society, a guitar and mandolin club, and a "Little German Band" that supplies the agrarians much glee.

We try to find out what each person can do best, what he wants to do, and then we encourage him to put his best into it—also to do something else besides his specialty, finding rest in change.

The thing that pays should be the expedient thing, and the expedient thing should be the proper & right thing. That which began with us as a matter of expediency is often referred to as a "philanthropy." I do not like the word, and wish to state here that the Roycroft is in no sense a charity—I do not believe in giving any man something for nothing. You give a man a dollar and the man will think less of you because he thinks less of himself; but if you give him a chance to earn a dollar, he will think more of himself and more of you. The only way to help people is to give them a chance to help themselves. So the Roycroft Idea is one of reciprocity, mutuality—you help me and I'll help you. We will not be here forever, anyway: soon Death, the kind old Nurse, will come and rock us all to sleep, and we had better help one another while we may: we are going the same way—let's go hand in hand.

The Roycrofters have no agents or traveling salesmen; they do not sell their books through stores, neither do they advertise in Munsey's. Send a postal card and any books we have in stock will be sent you on approval.

Some Extracts from Letters from the Elect

THREE may be a better philosophy of life than the Roycroft Idea of work, good cheer and kindness, but I cannot just remember what it is.

MRS. HUMPHREY WARD.

IT was a great day we spent at East Aurora. I 'm sorry now I did not take the whole troupe and give you something worth while instead of doing my little turn alone. HENRY CLAY BARNABEE.

THE time I spent at Roycroft with your girls and boys, and books and statuary, and dogs and horses is a delight to me yet. I 'll sing for you again if you 'll treat me as well as you did before. Congratulations on Von Liebich.

DAVID BISPHAM.

YES, I have been to the Sun-Rising; I have seen Ali Baba, Saint Jerome and Fra Elbertus at work; I have seen the place where country boys and girls are given an education in art, music and literature—each according to his power to absorb—and it all seems to me the nearest approach to Utopia that has yet been realized.

MAUDE ADAMS.

THE beautiful Roycroft book just reached me this morning, and I write at once to tell you that we are all greatly pleased with it. Will you hand the enclosed check to the Bursar, with the request that I be enrolled as a "Life Member." I am not quite sure that I shall live ninety-nine years, but surely such books as you make must conduce to longevity.

Faithfully yours,

JOHN HAY.

IHAND you cheque for the six books that have been safely received and sent on the way to make six dear friends happy. You must send me two copies of each one of the Roycroft books as issued, to my London address. I have just learned where East Aurora really is, and am quite provoked to think that I spent all last week at Buffalo and did not go out to see "how you do it."

ELLEN TERRY

THE Roycroft books are a great pleasure to me * * *
THEODORE ROOSEVELT.

THE volume came in good order. Just to hold and caress such a
book is a joy. LAURENCE HUTTON.

THE whole place is an object lesson in useful industry—a song,—a
solemn hymn of labor. FREDERICK HARRISON.

I AM led to believe you are not a Methodist, but I am buying all
the Roycroft books my income affords—and a few besides.
(Bishop) JOHN H. VINCENT.

YOURS is a classic touch in book-making. You put the best inside
the covers, and the plainness of the binding seems to enhance the
delight when one turns the leaves. NATHAN HASKELL DOLE.

YOUR books come to me as a most agreeable rest and refreshment
in a very busy life. I trust you will not fail to send me copies in
duplicate of all your products. H. N. HIGINBOTHAM.

LAST year I confined my giving of Christmas presents to Roycroft
books. This year I intend to do the same: so send me along as
usual a dozen copies of each volume I have checked from your list.
ALVA ADAMS.

YOU will find, in colors, on the Great Roster of Immortals the
names of the President, General Superintendent, Traffic Manager,
General Freight Agent, Superintendent of Motive Power and Chief
Counsel of the New York Central; also the names of the Chairman of
the Board, who has recently been elected to the United States Senate.
¶ These are valiant Hittites—vouched for by me.
We do not always like the way you carry off the Gates of Gaza, but
we read all you write as a sort of mental Martini. Then your books are
like a sweet dream of Paradise, beautiful as fair women, or the cars on
the Lake Shore Limited. GEORGE H. DANIELS.

THREE is only one place equal to East Aurora and that is Slab-sides—I know both!

JOHN BURROUGHS.

YOUR book-making is most quaint and pleasing, withal. I am glad to say that my library holds several Roycroft volumes.

E. C. STEDMAN.

YOUR politics seems a trifle scrambled and your theology no better, yet I have decided to chance your company for a limited time—say ninety-nine years.

THOMAS BRACKETT REED.

AS I think of the Roycrofters and their work the "Shop" seems to me a sort of an aurora borealis that points the Way.

RICHARD LE GALLIENNE.

IT IS probably true that Moses had no Christian name; but in any event the dress you have given this book is a delight to the eye. I would be proud to have some little thing of my own come forth from the Roycroft Shop.

I. ZANGWILL.

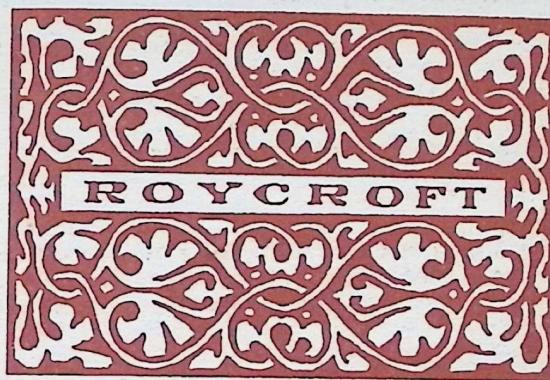
HAVING seen the Philistine in his lair and the Roycrofters at their work, Mrs. Pond and I are more in love with Roycroft books than ever. I wonder if your workers realize how much of an education they are acquiring—and giving to others?

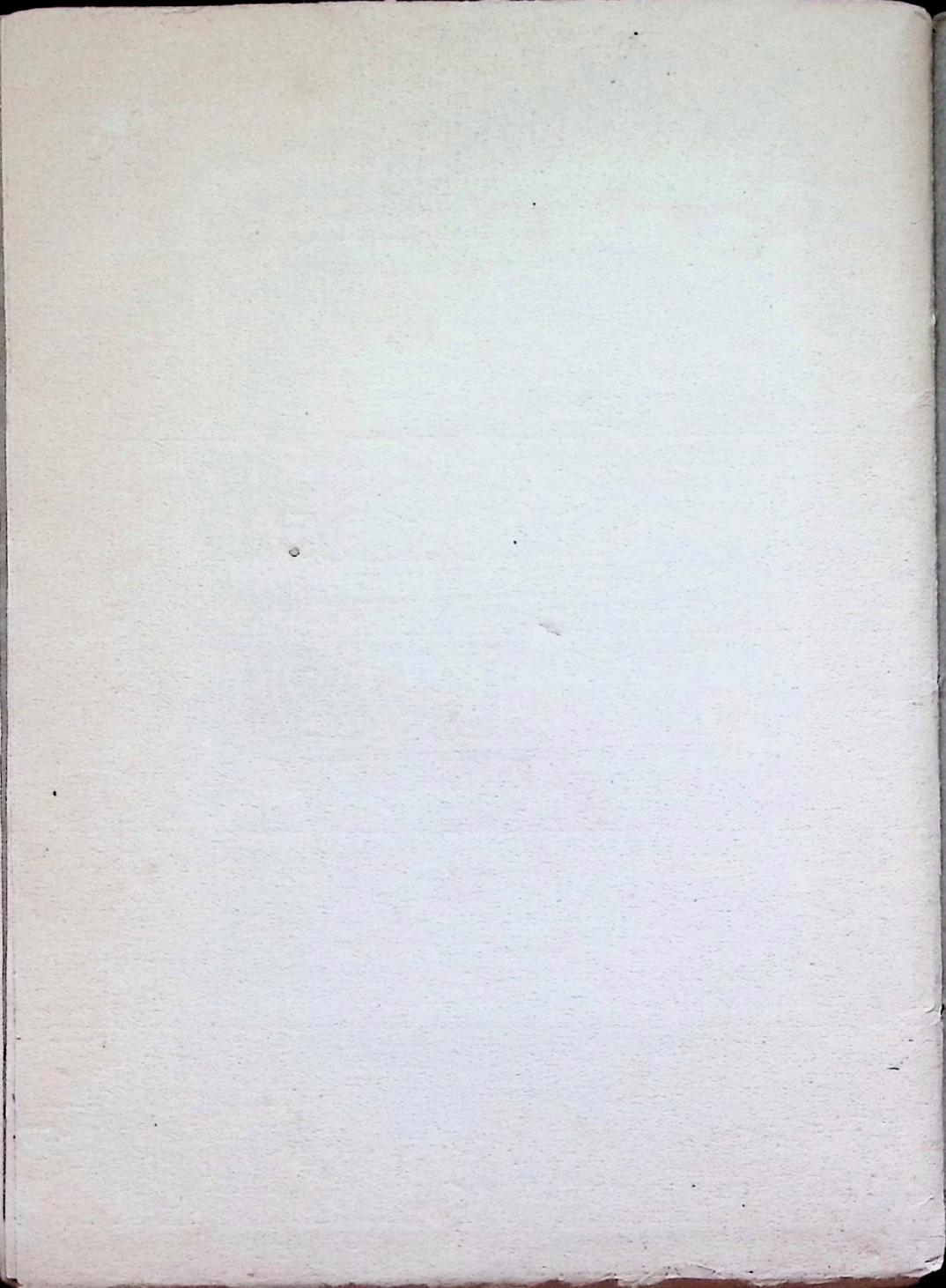
JAMES B. POND.

ISAT in the waiting room of the Central Station at Buffalo and heard the gate-man call "All aboard for Ebenezer, Elma, Jamison Road and EAST AURORA!" A great throb came to my heart at mention of the name and I repeated it softly to myself, "East Aurora, East Aurora, East Aurora!" Does the old gate-man in the faded blue and brass buttons know the sacredness of his mission in calling men and women to arise and go to East Aurora?

Yes, go to East Aurora now, before the throng goes. Go, for some day you will have to, for East Aurora will be a place of pilgrimage like Bayreuth, Concord and Weimar. In East Aurora they do not merely talk about things—they do things.

ISABEL IRVING.





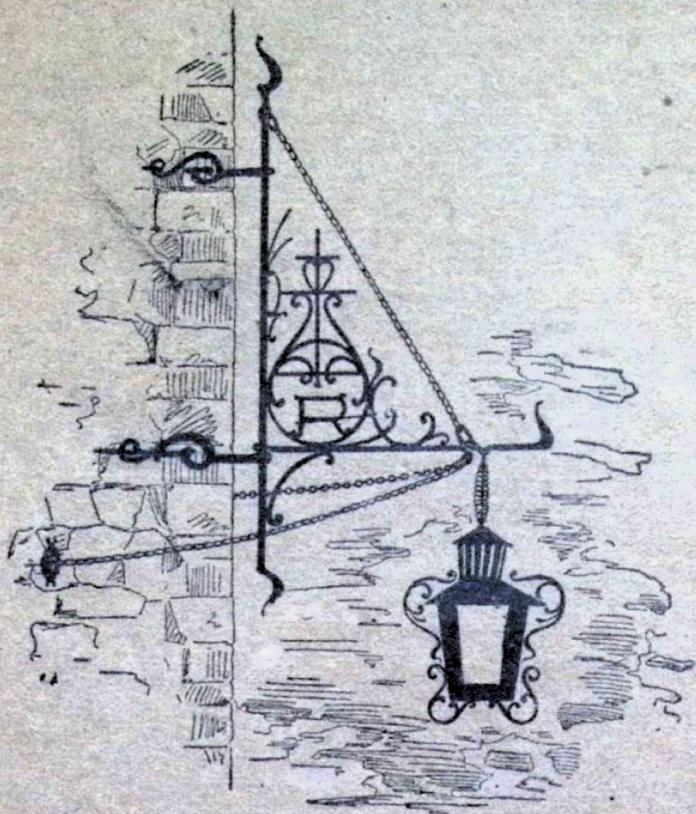
No Money The Roycrofters ask for no money in advance. Simply let us know what wares you would like to inspect, and if we have them, they will go forward at once, by express prepaid. Get your books first, see that they please you, then at your convenience pay for what you desire to keep, & return the balance. We do not sell to booksellers, therefore, occasionally there be dealers who cough or sneeze on mention of our name. Do not mind these jaundiced, jealous gentlemen of the anvil chorus—let us know what you want & we will try to please you. We are proud of our work, and we want *In Advance* you to see it. *No Money* **THE ROYCROFTERS**, East Aurora, N. Y.

PRESENTATION BOOKS

In ordering Roycroft Books for presentation, if you so desire, we can have our artists letter and illumine a special page and insert in the volume, giving name of recipient, name of person presenting book, date, etc.

THE ROYCROFTERS

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